people in their look and speech. But I must tell you, I wish you to learn to love them, and to show that love by praying for them. Look in the Prayer-book for the collect for Good Friday, where we pray for Jews—Turks—Infidels—and Heretics; and often use it in private. Had it not not been for the obstinacy of the poor Jews, you perhaps would never have been a christian. The Old Testament and Prophets, which I hope you love to read, were once theirs; and our dear Saviour himself was a Jew. But they have now neither country nor religion. Surely these things should make you love and pity them! And you must know, that God does not mean the Jews always to remain in their present dark state of mind. Many little Jewish children are put to school by christian ladies and gentlemen, and brought to know and love the real Saviour: and many grown-up Jews are believing that Christ, of whom their prophets write, was he whom their nation crucified nearly eighteen hundred years ago. The Bible is full of promises to the Jews, respecting their return to their own country, and being brought home again to God. I will leave you with a few of them, hoping you will find them out and pray for this afflicted people, that the veil may be taken from their hearts; and that God would hasten his purposes of mercy towards them.

THE SABBATH.

I said to my eldest little girl last Sunday, "how many sabbaths have you passed in this world?" She could not answer me. I then said, "how old are you?" She replied, "eight." I then asked, how many Sundays there are in a week? She replied, "one."—And how many in a year? To which she answered, "there are 52 weeks in a year, so I suppose 52 Sundays."—I then told her to multiply 52 by 8, by which she would find she had seen 416 Sundays at the least.

"Now, my dear child, (I added) I do wish not merely to excite your curiosity, but to lead you to think of the account you have to give to God for the use of all these Sundays. He says in the Bible, 'I gave them my sabbaths.' You see the Lord speaks of the sabbath as a gift; and you know what a gift is. If I give you any thing, I am not pleased, if I see it abused, broken or lost; and I chide you for it. How much more angry then must God be, when he sees grown-up people, or children, despise his gift, the sabbath? and we do despise it, if we neglect to keep it holy. Think how very good the Lord has been to you and your sisters. You are better taught than many children. Every Sunday you hear sermons, which are so plain, that a very little child can understand some of them. Then we often talk with you and pray for you. Besides, you have many little books which lead those who read them, to seek the right way. Sabbaths after Sabbaths pass over your head: and I fear you sometimes think little about them; but how many a poor sinner on his death-bed, would give all he had in the world, if the doctor could only keep him alive over one more Sunday, that he might have time to seek pardon! Try, my dear, to love the Sabbath better than any day of the week; and when Saturday comes, to feel so happy as to say, to-morrow will soon be here; I am so glad, for it will be Sunday. When you say your prayers on Sunday morning, ask God to help you to keep the day holy, that you may set a good example to your little sisters, and not rob your own soul of a blessing. Then pray for a good memory, that you may remember the sermon. When at Church, do not look about you, but keep your eyes fixed on your book. When you come home, do not run and jump about, as if it was Monday or Tuesday, but take a book and read, either to yourself or your sisters; or else tell them some nice Bible story. You may also sing hymns with them. And a pencil and paper to write out the texts, is a nice work for you. But never let me see my dear child idle away the sabbath, as if she was tired of it, and wished Monday was come.

A HYMN.

What a strange and wond'rous story
From the Book of God is read,
How the Lord of life and glory
Had not where to lay his head!

How he left his throne in heaven,
Here to suffer, bleed, and die,
That my soul might be forgiven,
And ascend to God on high!

If I worship God, who gave me
Life, and food, and all things here,
Shall not he, who died to save me,
To my soul be very dear?

Jesus Christ, my Lord and Saviour,
Let me not ungrateful be;
Let my words and my behaviour,
Prove I love and honour thee.

Father, let thy Holy Spirit
Fill me with my Saviour's love;
And prepare me to inherit
Mansions where he reigns above.

There, with saints and angels dwelling,
May I his great love proclaim;
And with them be ever telling
All the wonders of his name.

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LETTERS ON MISSIONS.

Addressed to the Protestant Ministers of the British Churches. By MELVILL HORNE, *Late Chaplain of Sierra Leone in Africa.*

SEVENTH LETTER.

Fathers and Brethren,

The second head of enquiry is his *willingness* to engage in missions. Here something more is required than cold approbation, or that general disposition to do the will of God, which influences every pious man. We look for a strong, decided predilection—*a passion* for missions, if I may be allowed the term: that species of commendable enthusiasm, which enables professional men to magnify the dignity and importance of their respective arts, and to pursue their object, under every discouragement, until they have carried their art to a perfection, which men of colder minds could never have supposed it capable of receiving. I would have him possessed of that strong passion for missions which Columbus had for discovery, and which supported him for a long course of years against the ridicule of the whole world, against the discouragement of having his services rejected by different princes, against the ingratitude of Ferdinand and Isabella, and against the repeated mutiny, treachery, and baseness of his companions. I would have him so enamoured of his object, as to consider the hardship and danger of the pursuit a pleasure rather than a pain: and to find in himself a disposition to succeed, or to perish in the attempt. If he cannot engage without a wish to return to Europe, and with a full determination, God being his helper, to die in the harness, that man has not the soul of a genuine missionary.

Some of my readers will think I draw a glowing picture, and that my colourings betray the glare of enthusiasm. They would have their missionary, what they call, a prudent man, a man of reason and coolness. They will say that he who engages with so much warmth will soon have his fire damped, and betray as much cowardice in the conflict, as he showed courage before the battle. I will entreat such gentlemen to give a candid interpretation to my terms, and to enter into the spirit of the writer, as well as into the force of his expressions. Human language is defective. They who use it are still more imperfect. I may not have the felicity of expressing the idea I would convey, exactly such as it is in my own mind: and though I could stamp my ideas on language as clearly and forcibly, as new coin displays the impression of the die, yet, except my thoughts had the same currency as the king's coin, my reader may easily mistake my meaning, where I have made none in expressing it, and in this manner every man who writes, sustains some censures which are due to the precipitancy and disengenuousness of his reader. In the light of this observation, I beg leave to remark, that Columbus, Cortez, Cæsar, St. Paul, and all those who have done great things in the world, have possessed a fire, and energy very uncommon; and that this fire, this energy, was absolutely essential to what they undertook and what they performed; but certainly this remark does not suppose that this fire alone affected every thing. They were men of knowledge, of prudence, and of that coolness which tempered their fire and gave it a proper direction. Had they not been supported by these solid qualities, Cæsar might have perished like Cataline, and St. Paul would never have been God's instrument for building the church. If my missionary, therefore, has more zeal than good sense, more fire than wisdom to command it, he will soon find that instead of walking in the footsteps of an Apostle, he is flying on the waxen wings of Icarus, or driving the destructive car of the juvenile and presumptuos Phaeton. False fire will not dissolve real cold, nor false courage support the burst of cannon.

But this concession made, I insist upon it, the missionary must not only have true fire, but a large proportion of it; and I insist upon it so much the more, as I see very little attention paid to it; as I cannot but think, that too many good men are forcing Zeno's coat upon the affectionate Jesus; and appear more afraid of offending men by being too hot, than of displeasing God by being too cold. Instead of bringing the world over to Christ by the godlike irresistible charms of truth proposed without false ornaments, we endeavour to accommodate it to corrupt minds, by proposing it under the garb of reason, and with the affected sickly air and feeble tottering steps of morality. In this manner we betray our Master, and lose our own labour. And, however digressive this observation may appear, I affirm it has much to do with my subject; for until we learn to dismiss our moral dialect, and high sounding talk of reason, there will be little right reason or good morals in the church: until we boldly take up the cross of the blessed Jesus, and tell mankind that, in religion, there is no other reason, no other morals, than that godlike reason, those divine morals which He brought down to us from his Father's bosom and treasured up for us in his holy gospel, we shall never be able to carry on a war of missions, nor have apostolic men to act in it. A mission, contemplated in its true spirit, and in all its compass of sacrifice and suffering, is not a common thing, and men whose minds are of a common cast are unfit for it. If, therefore, their engagement is so remote from the common course of things, why should missionaries be expected to feel and think in the beaten track? If they are to live in fire, where is the absurdity of wishing them to be endowed with the properties of the Salamander? If their work is apostolic, how is reason violated by expecting they should claim alliance with the blood of St. Paul?—Thanks be to God, his blessed Son does not treat the soldiers of the cross with that contempt they suffer from their fellow Christians! No; the choicest consolations and the most joyous hopes are their portion; and if, the afflictions of Jesus abound in them, they will be comforted with the most glorious anticipations of his kingdom and of his joy.

Nor if a young man, in the early prime of life, should mingle with the lambent flame he has kindled from God's altar, some sparks of wild erratic fire, are we entitled to treat him with contempt and rejection. If his character be supported by solid qualities, those sparks will, with a little time and experience, be absorbed in the purer flame. Nay, should he at first betray some tokens of fear and softness, we should rather sympathise with his weakness than despair of his courage. If we find in him that tried courage and unrelenting hardihood which characterize the veteran, who has waded through many a well fought field, and endured the various climes of the North and South, we find much more than we are entitled to hope. St. Paul indeed was at once made a Christian and the chief of the Apostles. Such power belongeth unto God, and such honour to the man whom He will exalt. But, in spite of the example and exhortations of the great St. Paul, Mark fled from the work of the apostolic mission: nevertheless, between the wholesome censures of Paul, and the consolatory affection of Barnabas, his spirit was, through divine grace, again excited to the fight of faith, and he redeemed his character, and obtained a good report among the apostles. Let the candidate for missions be possessed of what degree of zeal and courage he may, no doubt the day will come, when with fears from within and fightings from without, he will be pressed beyond measure, and feel that nothing but abounding grace and Almighty power can console and support him. But, if we must make some abatement for his courage when engaged in actual service, and jeopardying his life on the high places of the field, surely we should require some tolerable degree of ardour before the sword is drawn and blood is spilt. For if the man, who volunteers, and is borne on the strong wing of hope, must expect such rude shocks in the evil day, what are we to expect from him who enters into missions without zeal or energy, and who is, in fact, little better than a pressed man?

The third consideration which I shall notice as essential to a call to missions is a freedom from such ties as exclude the engagement; and they will be either of a domestic or a ministerial nature. I have more than once expressed my sentiments with respect to the propriety of married men and fathers of families engaging in missions. Generally speaking I do not think it advisable; but I dare not say it is improper. I will not disapprove the man so situated, who shall engage; and, if he and his family conduct themselves in a mission as the Rev. Mr. Egede and his houshold did in Greenland, they shall have my warmest commendation. Nay, should they through human weakness fail in fortitude and perseverance, the piety of the attempt will, with me, cover the weakness of the execution. But the propriety of such an attempt will in my idea depend on circumstances. The health, strength, and habits of a mother and her children are to be considered, as well as the degree of accomodation which can be afforded them in a mission. Much will depend on the willingness of a minister's wife to share his toils and perils, and very much will depend on his own strength of soul to see his wife and family, languishing and dying, if God should appoint it so, in consequence of his engaging them in difficulties which they cannot support. If a minister be possessed of this fortitude, if his wife breathes the same spirit with himself; and if they both think the venture justifiable, let them go, and give an example to Christendom which we so greatly want. But if he cannot inspire his wife with his own sentiments, I am clearly of opinion he has no call to Missions. I reason thus. If it be said, that the wife of that minister has not piety to engage of her own free will, I answer Christianity will not justify a divorce by leaving her behind him, and good sense will not justify him to take her abroad into circumstances of distress and danger, where all her passions will be armed to war against his peace and to discredit himself in his ministry. If it be said, that his wife is a woman of piety, the case stands still more strongly against him, and a dreadful suspicion will lie against his piety. For if a woman of piety, his wife, the mother of his children cannot be made to enter into his call, I must suspect that he carries with him abroad more religion than he exercises at home; and can entertain very little opinion of his converting heathens, who cannot convert a godly woman who loves him to follow him to the world's end.—Nor would I recommend the force of strong persuasion, much less any thing like conjugal authority, with any woman. The man who does this will find, at last, that he rolls the stone of Sisiphus, and when he thinks he has got it to the top of the hill, it will return with a double force, acquired by the velocity of its descent, and crush him to peices. If a married man wishes to engage in missions, his first care is to inspire his wife with a portion of his own zeal; if he can do so, well: if not I advise him to stay at home It is a base unmanly thing to complain of our wives; and women were never generally vicious, base and cowardly, when men did not make them so. Godliness is the most commanding thing on earth, and women who have the best opportunities of knowing their husbands piety, and are personally attached to them, will not be the last to revere it. The man who charges his wife, in nine cases out of ten, will reproach himself: and I affirm when we dare imitate the Apostles, there is little fear of our wives lagging in the race of virtue.

A minister's flock should be as dear to him, and in some sense, dearer than his wife and children: and if we are in posts of uncommon honour and usefulness, it may well admit an enquiry, how far we are justifiable in relinquishing them? We are giving up a certainty for an uncertainty. The good we shall do abroad may bear small proportion with that we leave at home We may mistake our call, or we may be called to die, while the honour of conquest is reserved for others. We may, for ought we know, groan for years under the consequences of a precipitate conduct, and reproach ourselves for not having better understood our Shepherd's voice What the charity of others may, and should, lead them to excuse as the error of an honest zeal, we shall probably charge on ourselves as the proud volatile mistake of an unsanctified heart. We may expose ourselves to be the butt of those cold spirits who never had religion enough to aspire to excellence; to be admonished with ignorant, but wounding good nature, "I always told you, you mistook your call, and would soon be glad to come home;" and to be held up as a discouragement to those who would do well—"Look on that man: he began to build, and was not able to finish." We may actually grieve God's spirit; and never recover a post as useful in the ministry as that we relinquished. And all this may be a very righteous and necessary discipline to humble the man, who having only the qualification of a serjeant in militia, shall aspire to the rank of colonel in a regiment for foreign service.

Far be it from me to discourage any man; but I must hold out no false colours. To have a real call to missions is a great honour and a great felicity; but to mistake our call is a sad thing both to ourselves and others. Nor is there any great danger of my discouraging the man whom God prompts by his spirit to embrace this calling. But some who are really called may be too hasty; they may mistake their line of march, or engage before the signal of engaging be given. I know of no specific rules for men whose circumstances may be infinitely various. Here every one will reason and judge for himself; here he must divest himself of all prepossessions on either side and make diligent enquiry of that God, who has promised to give wisdom to all who seek it.

THE PURITANS.

The following sketch of the character of the Puritans, is from an article in a late number of the Edinburg Review, on Milton's Treatise on Christian Doctrine.—*N. Y. Obs.*

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an over-ruling Providence, they habitually ascribed every event to the will of the Being, for whose power nothing was too vast—for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was, with them, the great end of existence. They rejected, with contempt, the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscure veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from him on whom their own eyes were constantly fixed. They recognised no title or superiority but his favour; and confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away! On the rich and the eloquent, on nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged—on whose slightest action the Spirits of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes had been ordained on his account. For his sake, empires had risen, and flourished, and decayed. For his sake, the Almighty had proclaimed his will by the pen of the evangelist, and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God!

Thus the Puritan was made up of two different men—the one, all self-abasement, penitence, gratitude, passion; the other, proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker: but he set his foot on the neck of his king. In his devotional retirement, he prayed with convulsions, and groans, and tears. He was half maddened by glorious or terrible illusions. He heard the lyres of angels, or the tempting whispers of fiends. He caught a gleam of the beatific vision, or woke screaming from dreams of everlasting fire. Like Vane, he thought himself entrusted with the sceptre of the millennial year. Like Fleetwood, he cried in the bitterness of his soul that God had hid his face from him. But, when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no preceptible trace behind them. People who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate, or in the field of battle. These fanatics brought to civil and military affairs, a coolness of judgment, and an immutability of purpose, which some writers have thought inconsistent with their religious zeal, but which were, in fact, the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. One overpowering sentiment had subjected to itself, pity and hatred, ambition and fear. Death had lost its terrors, and pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world. Enthusiasm had made them stoicks, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and of corruption. It sometimes might lead them to pursue unwise ends, but never to choose unwise means. They went through the world like Sir Artegale's iron man Talus, with his flail, crushing and trampling down oppressors, mingling with human beings, but having neither part nor lot in human infirmities; insensible to fatigue, to pleasure, and to pain; not to be pierced by any weapon, not to be withstood by any barrier. Such we believe to have been the character of the Puritans.

ADMONITORY EPISTLE OF THE MORAVIAN SYNOD.

The following is an extract from the admonitory epistle addressed by the General Synod of the United Brethren's Church, convened at Herrnhut, in Saxony, in August last, to the different congregations under their care.

N. Y. Obs.

O! that our *children* may more universally be brought up in the nurture and admonition of the Lord, in such a manner, that we suffer our tender affection towards them to be tempered by a firmness of purpose in their control, which may habituate them to obedience and industry; may obstinate self-will on their part be ever subdued in due time; and every thing tending to render them bodily or mentally effeminate be carefully avoided: may all parents and others to whom their education is intrusted, ever regard it as their most sacred duty to make them early acquainted with their Creator and Redeemer; nor neglect family worship, the frequent and judicious use of the Scriptures, occasional narrations calculated to impress them with proper conceptions of the love of the Saviour towards children, or any other means which may imbue their tender minds with sentiments of love towards Him! May, above all things, every good precept urged upon children, be rivetted and rendered effective by the good example of those that impart it—for how readily the contrary will efface all beneficial effect, is daily taught by sad experience.

The success of such faithful efforts to lay a good foundation in the heart of children in their most tender years, will greatly facilitate the endeavours of the Spirit of God to perserve them in the hours of temptation, incident to *a more advanced period of youth.* The clearer and more lasting conceptions of the love of God in Christ Jesus, of which maturer youth is susceptible, will prove to them a potent shield against the power of sin—and even should any unfortunately go astray, such recollections will enable the good Shepherd more readily to find and reclaim them. O that nothing may be left undone on our part, to promote the good work within them at such times. For great indeed are the perils which encompass the days of youth, not only from within, by reason of natural depravity, but likewise from without, through the temptation of the world and the things which are of the world. We regard as among the most formidable of these—such books or music, the tendency of which is destructive of sound principles; social intercourse and conversation of a contaminating kind, indulgencies of vanity and outward display, and the suggestions of that spirit of the world which rejects all wholesome discipline. May we succeed through the assistance of God, in keeping ourselves free from all these snares, and protecting our youth against their dangerous tendency! When arrived at years of maturity, may the firm and decided direction of our minds towards heaven become proportionally matured, seeking that which is above and in comparison thereof, setting no value on things below. Then would we be preserved from all worldly ways of thinking, from being absorbed in the pursuit of earthly things, and from the trouble and anxiety incident to such endeavours, as are not mixed with sinful motives. Our houses and families would then universally be temples of God, in which the Lord himself would deign to dwell,

taking into His arms, and blessing the children, teaching His commandments to the parents, and imparting peace and grace throughout every department.

Unto our widowed brethren and sisters, he would then prepare in the days of their advanced age, after a time spent in His communion, a sweet Sabbath of rest, through the enjoyment of His heavenly peace. All ages and sexes would then evidently come nearer the gaol, which their sacred calling in Christ Jesus our Lord, holds out to them, and with new life and spirit would attune unto Him their grateful hellelujahs.

Therefore, dear Brethren and sistets, let as forsake whatever may beguile us of such a reward! Let us consider all sinful things as equally condemnable before God! Not only the lust of the eyes and the flesh, the pride of life, drunkenness and intemperance —but in like manner all slanderous communication, all contempt and derision of sacred things, all hypocrisy, all untruth, convetousness; let us flee them all and cast off the works of darkness and put on the armour of light. Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, let us think of these things and the God of peace will be with us. Now the very God of peace, sanctify us wholly, that our whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus. Faithful is He that calleth us, who also will do it. Amen.

SANDWICH ISLAND MISSION.

We have not yet received our number of the Missionary Herald for May, and we are therefore compelled to resort to publications more favoured than ourselves by having the Herald early sent. We would suggest to the Editors of that work, that the city of Philadelphia is but one day distant from New York in the course of mails, and there is therefore no reason why we should always be at least two weeks later in the receipt of the Herald. We do not like the *apparent* favouritism at least. We extract from the New York Observer.

NATIVE PRAYER MEETINGS AT LAHAINA.

From the Journal of Mr. Richards, missionary at Lahaina, in Maui, one of the Sandwich islands, inserted in the Missionary Herald for May, we learn, that in February of last year, an extraordinary attention to religion commenced among the natives at Lahaina, and that several prayer meetings were established by native females, under the direction of Hoapiriwahine, and some of the other chief women of the island. The extracts from the Journal in the Herald are minute and very interesting. We have room only for the following:

Feb 19. *As I was walking this evening, I heard the voice of prayer in six different houses in the course of a few rods.* I think there are now not less than *fifty houses* in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day, that I am not interrupted in my regular employment, by calls of persons anxious to know what they must do to be saved

21. For four days our house has not been empty, except while the door has been fastened. When I wake in the morning, I find people waiting at the door to converse on the truths of the Scriptures. Soon Hoapiri, wife, and train, come and spend the day; and after the door is closed at evening, we are interrupted by constant calls, and are not unfrequently awakened at midnight, by those who wish to ask questions. Houses for prayer are multiplying in every part of the village, and the interest, which is manifested on the concerns of eternity, is such as, only six months ago, I did not expect would be seen, even for a whole generation.

23. In the morning, several females called, for the purpose of having a female prayer meeting established. Kaamoku gave me the reasons why they wished to have another female meeting. She said, that the females were coming to converse with her night and day, and in so great numbers, that she could find no rest, and they were all anxious to assemble together, that she might teach them, and they strengthen each other. She said she was acquainted with *thirty-one praying females* in Nahienaena's train. Considering her as a proper person to superintend a religious meeting, I gave my approbation, so that there are now three separate circles of females in Lahaina, who meet regularly for prayer, embracing the number of about sixty persons. Eleven strangers have called, during the day, to converse respecting the truths of Christianity. One man, whom I have long known to be a bad man, called for the purpose of confessing his crimes. He said, "I have been exceedingly wicked. I have lied, stolen, been angry, fought, committed adultery, murder, and, even since I have lived at Lahaina, I have done these things. I have also been angry with you, and lied about you, and scoffed at your good words. I have led the young chief astray, and have sacrificed to our old gods, and have done every kind of wickedness. I am exceedingly afraid, for God is angry with me, and I am afraid of him. On account of my fear I have now come to you, to make known the thoughts of my heart."

I was told, after he left the house, that he did not sleep at all last night, on account of his anxiety of mind. Truly the Lord is with us, he pleadeth his own cause among the heathen.

26. Two years ago to-day, we first set our eyes on Lahaina. We passed not so near as to see the dwellings. We knew not then its relative importance, and had no expectation that it would be the place of our residence. When we first set our feet on these shores, little did we think, that, *in less than two years*, our eyes would see what they now behold, or, that our ears would hear such heart cheering inquiries and declarations as are now constantly sounding in our ears. This second anniversary day of our arrival, is indeed a joyful day at Lahaina. Would that I could give you such an account of what is passing here, as to introduce you to the multitudes of those who are daily inquiring what they shall do to be saved.

When I walk out, at whatever time of the day it may be, and in whatever direction, I hear the voice of prayer, and am accosted by multitudes, and requested to stop and give instructions. When we retire at night, we almost uniformly send some from our house, who are anxious to receive instruction, and when we rise in the morning, we almost always find persons waiting at the door to see us.

NAHIENAENA, THE YOUNG PRINCESS.

Nahienaena, the Young Princess, daughter of the late queen, Keopuolani, is a very interesting character. She is only, we believe, 8 or 10 years old, and from the following extracts it will be perceived that she is already walking in the steps of her pious parent.

Feb. 18. One of the persons who attended the meeting was Nahienaena, the young princess. Hoapiriwahine asked her, why she came to that meeting. The little girl answered, "You have always told me to be strong, to cast off the old way, and to walk in the straight path. Your husband has always told me so too; and I remember the words of my mother Keopuolani. She told me it was a good thing to learn the new way. She told me to love God and Jesus Christ; to mind the word of God; to mind the instructions of my good teachers; to keep the Sabbath-day and pray to God. She told me not to walk with bad companions; not to go in the ways of wickedness. She told you, also, to watch over me, and counsel me, and give me good instruction. I remember all these words of my good mother, and I desire to obey them, therefore I have come here today."

The earnestness with which this was spoken, served to animate all who were present. She said much more respecting her determination to go in the right way, and also invited all present to go with her

23 Nahienaena, called, and spent the evening with us, making inquiries, as usual, respecting the Scriptures. She is daily improving in her whole character As she grows more attentive to instruction, she becomes more modest, and less aspiring. She has recently been very much troubled by the noise and bad behaviour of her people. She has now forbidden all who cannot read the hymns to enter her house.

28 Last night about midnight, the young princess came to our house for a lamp, that she might look into the church. I inquired why she wished to look into the church at that time of night. She said, "Because there are some wicked people in that house of Jehovah, and I wish to know who they are." I afterward inquired of some of her girls, how she came to know that there were people in the church at that time of night. They told me, she was in the habit of frequently rising at midnight, and retiring to that house for prayer. You can better imagine, than I describe, what our feelings are at seeing this little girl thus zealously engaged in the duties of piety.

The meeting of the females in the afternoon, which is conducted by Mrs. Richards, was unusually interesting. Half who were present were bathed in tears.

Soon after the meeting was closed, and the females left the yard, Mrs. R. went to the door and perceived the princess standing alone in the *ranai*, in a very pensive attitude.

I had heard that, for several days, she had been wishing to converse with me, but was too bashful to converse before company. I invited her into the house, and, as delicately as I could, introduced conversation with her, endeavouring to elicit the true feelings of her heart. She sat and talked freely for an hour, with a freedom and simplicity peculiar to such as our Saviour, when on earth, took in his arms, and blessed. From all that she said, and from all that I could learn from her by various questions, I could trace the recent change in her character to no particular cause. I have much reason to believe it has been produced by an Almighty influence, and whether it ends in the renovation of her heart, or not, it is a change which promises great blessings to the dark isles of the west. I endeavoured in my instructions to make her feel, that, in the eye of God, there is no difference between chiefs and their subjects. In reply to one charge which I gave her, she said, "I am exceedingly afraid of the feather *pau* that is making for me—it is a thing to lift up one's heart."

After we had finished our talk, she staid another hour without a single attendant. I have had no such opportunity of conversing with a chief alone, since I came to the islands.

From the New York Religious Chronicle.

AMERICAN JEWS SOCIETY.

The committee to whom it was referred, to report on the expediency of recommending to the Society, so to alter the constitution as to leave the Board at liberty to operate in meliorating the condition of the Jews, otherwise than by colonizing them, to which the constitution solely refers,—

Respectfully report:—That they have taken the subject into serious consideration, and have agreed to recommend an alteration in the constitution, to be submitted to the society at their next anniversary, for their approbation and adoption.

The orignal name given to the society by its founders, was, the Society for Colonizing and Evangelizing the Jews, and its constitution was formed, so as to contemplate colonization, and the evangelization of the colonists, as its sole objects. When the society applied to the Legislature of the state of New York, for an act of incorporation, that body for some reason, possibly because they doubted the practicability of such an enterprise, in the act which they granted, altered the name of the society, to its present appellation, a society for meliorating the condition of the Jews. No alteration, however, in the constitution, appears to have been made by the society, to meet the enlarged sphere of operations opened to it by this Legislative act.

They have continued, to this day, labouring in behalf of those sole designs; and so far as your committee are informed, although much money has been expended, no commensurate good, if any, has resulted from all its efforts and expenditures. The cause of the Jews has been popular among Christians, and the society has been liberally and zealously patronized: but the Board of Directors have been unable to effect any thing in the work committed to their charge.

Great and serious doubts were entertained from the very beginning, by some friends to the conversion of the Jews, as to the policy of colonizing converts from Judaism.

The number of those who thus doubted has been continually increasing; and it is not impobable, that, in addition to the original arguments against the plan, the utter failure of the society in effectuating its only object, has confirmed these doubts and multiplied the numbers of those who entertained them.

The committee confess themselves to be among this number. They can see no good reason why the policy of colonizing should be observed towards converts to Christianity from among the Jews, which is not equally applicable to proselytes from any heathen nation, who are all of them subject to persecution from their fellows, and some of them, particularly the Hindoos, to the loss of *caste*, an inconvenience as terrible to them in its consequences, as being excommunicated from the Synagogue can be to the Jew. Your committee feel that the civil and religious privileges of our happy country of themselves afford an asylum to any convert either from Paganism or Judaism; and that an attempt to colonize the Jews, is not only altogether needless, but may be attended with results that are undesirable.

All who forsake the world and turn to Christ, must expect persecution from those whom they leave. It is our Saviour's own declaration, that thus it must be.

It may be confidently asked, are the Jewish converts to Christianity of the present day likely to be *more* persecuted than their predecessors in the days of our Saviour and his apostles? Surely not, for then the Jewish *Government* had some power, to persecute and inflict civil penalties, which is not the fact at present, as the Jews have no where a civil government, being resident among Christian or other nations, who would not tolerate them in the execution of such designs. We do not hear of any attempts in the apostolic days to colonize *their* converts. They remained, intermingled with their unbelieving brethren, causing their light to shine among them in such a way that many of them seeing their good works, learned, from their example, also to glorify their father who is in heaven. They preached among them Christ as their Saviour, and the Saviour of sinners; and when assailed by persecution in one place, they fled, according to the command of their master, from city to city, proclaiming every where his coming and kingdom: each one of them, according as he had received the gift, endeavouring to impart it unto others, as a good steward of the manifold grace of God.

The effect was that converts were multiplied every where, and though sharper persecutions succeeded, even unto death; those very persecutions, affording them opportunity to illustrate in death, as well as in life, the power of their religion, the stability of their faith, and their constancy in suffering according to the will of God, for none can hurt the children of God but according to his will, we say, those very persecutions proved the most fruitful secondary causes of the unexampled spread of Christianity: the blood of the martyrs becoming the seed of the church. Their persecutors and enemies beholding in them, when thus persecuted, a personal exemplification of Christianity, were subdued before its majesty and the power of the truth; and in multitudes, became *their* friends and the friends of their heavenly master. The rich as well as the poor in the providence of God, became converts to the new faith, and the former sold their possessions and opened their hands widely and liberally to sustain the latter.

When God called the primitive converts to repentance towards him, and to faith in the Lord Jesus Christ, they obeyed the call. They conferred not with flesh and blood, saying, what shall we eat and what shall we drink, and wherewithal shall we be clothed. They committed their cases to him who had called them, and fearlessly entered on the duties consequent to that call. They sought first the kingdom of God and his righteousness, and all these things were added to them. They found that their confidence was not misplaced. They were protected by him who had called them out of darkness into light. Wonders were wrought, when necessary to deliver them from their oppressors, and when they were called to write their testimony in their blood, they met death with joy and not with fear. For them to live was Christ, their lives were devoted to his glory, and to die was gain; gain not only to them, but to the cause to which their lives had been consecrated.

What reason have we to believe that things will be otherwise at the present day? Persecution is now, only, as it was then, the common lot of those who will live godly in Christ Jesus, and the Lord's hand is not shortened now that it cannot save even as then. What is the inference then? Surely this, that the closer we adhere in our efforts to spread the gospel, to the command of Christ, and the example of its primitive promulgators, the more we shall reap the fruits of primitive times. We find much in the Bible about preaching the gospel to every creature, and of Christ's promise to be with those who do it faithfully, even unto the end of the world; but we hear nothing about colonizing its converts.

If they are the salt of the earth, they ought to remain *in the world*, if they would extend their savour to those who are unseasoned. If they are the leaven by which the whole lump is to be leavened, they ought not to be abstracted from it, and placed where their influence cannot reach it.

The committee do not think that the case of the Jews at the present day is so peculiar as to indicate the necessity of any new dispensation in their conversion authorizing a deviation from that plan which Christ established before he ascended upon high, for the conversion of the whole world. He then issued his commandment to his followers, Go ye into *all the world*, preach the gospel to *every creature*, and added his gracious promise, Lo! I am with you even to the end of the world. Had his commandment a reference to the Gentiles only? No—to the Jews also, for it is the preaching of the gospel, that is the power of God unto salvation to every one that believes, not to the Gentiles only but also to the Jews. We have no reason to believe that the same Saviour, who then blessed it to both Jews and Gentiles, who has ever since blessed it to the Gentiles; and who now again appears to be blessing it to the Jews, when faithful men are using his appointed means, will fail to be also with us and bless our efforts "to meliorate the condition of the Jews," if, abandoning the plan of colonizing our converts, an instrument of our own fabrication, assume in our efforts his only authorised weapon, the sword of the Spirit which is the word of God; sending forth faithful men, men full of faith and of the Holy Ghost, to preach among them the unsearchable riches of Christ.

The committee therefore recommend the adoption of the following resolution; a resolution which, if adopted into our constitution, while it makes the preaching of the gospel to the Jews, our prominent and paramount object, forbids not that we should extend to converts temporal assistance in procuring means of subsistence, should such assistance become indispensably necessary.

Resolved, That it be recommended to the society to alter the constitution by expunging the second article and inserting the following.

Art. II. The object of this society shall be to extend to the Jews the Gospel of our Lord and Saviour Jesus Christ; and, if necessary, to communicate temporal assistance in procuring employment to those from among them who are either converts to Christianity, or appear to be sincere inquirers after the way of life and salvation through the crucified Redeemer.

Respectfully submitted by order of the Commitee,

JOHN NITCHIE, Chairman.

New York, April 22, 1826.

Resolved, That the preceding report and resolution be published in Israel's Advocate, the New York Religious Chronicle, and the New York Observer; and that auxiliary societies be requested to send delegates to the annual meeting, that there may be, if possible, a full expression of public opinion on this interesting subject.

A true extract from the Minutes of the Board of the A. S. M. C. Jews.

J. G. OGILVIE, Recording Sec'ry.

April 25, 1826.

SCENE AT AN ICELANDIC CHURCH.

The scene at an Icelandic Church, on a Sunday, is said by a traveller, to be of a singular and interesting kind. The little edifice, constructed of wood and turf, is situated, perhaps, amid the rugged ruins of a stream of lava, or beneath mountains which are covered with never melting snows, in a spot where the mind almost sinks under the silence and desolation of surrounding nature. Here the Icelanders assemble to perform the duties of religion. A group of male and female peasants may be seen gathered about the church, waiting the arrival of their pastor, all habited in their best attire after the manner of the country: their children with them, and the horses which brought them from their respective houses, grazing quietly around the little assembly. The arrival of a new comer is welcomed by every one with the kiss of salutation, and the pleasures of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasion which summons them to the discharge of their religious duties. The priest makes his appearance among them as a friend: he salutes individually, each member of his flock, and stoops down to give his almost parental kiss to the little ones who are to grow up under his pastoral charge.— Those offices of kindness performed, they all go together to the house of prayer.

THE RECORDER.

PHILADELPHIA:

SATURDAY MORNING, MAY 1?, 182?.

Wilbur's Reference Bible.—Our readers will probably remember that we have previously noticed the Reference Testament of Mr. Wilbur, and we considered it a very valuable work. He has since carried the same plan into an edition of the Old Testament, and we perceive, by the Boston Recorder, that the work is just published entire. We have not time at present to write an article on this subject, and, we therefore extract from the above named paper, the following remarks, with which we cordially agree:—

"Many of our readers, doubtless, have seen the Reference Testament, published in 182?, by Rev. Hervey Wilbur, and are acquainted with the plan on which it is constructed. The principal excellence which it claims over common editions of the same work, is, that with the help of the preliminary Key and numerous references throughout the volume, it is better fitted to arrest the attention of the reader, and beget inquiry into the true import of the language. For instance, opposite to the letter *f* in the Key, we have these questions asked, 'What FACTS are here related? Is any doctrine or duty connected with them? What can you discover here that is commendable or censurable in deed, word, or motive? What advantages or disadvantages attended?' Opposite to the letter *m* in the Key, we have these questions: 'What MIRACLE is here recorded? By whom and for what purpose wrought? In whose name and by whose authority? What effect had it on the witnesses?' And so of most other letters in the alphabet. Accordingly, where any FACT is recorded in a given passage of the New Testament, the letter *f* is introduced, to direct the mind to the queries connected with the same letter in the Key. When a MIRACLE is recorded, the letter *m* is introduced, for a similar purpose. When a doctrinal TRUTH is inculcated, the letter *t* is introduced, referring to the questions connected with that letter in the Key. And so in other cases. It will be seen, therefore, that the apparatus is very simple; and yet it appears to answer, in some good measure, the object intended—especially in the case of Bible Classes, and young persons generally. That it has already attained to a good degree of public favour, is evident from the fact, that it is now passing through the Eighth Edition, and that the whole number of copies sold during the three years since it was first published, is 12,000.

"Encouraged by the approbation and patronage extended to the Reference Testament, Mr. Wilbur proceeded to apply the same system of References and Key to the remaining portion of the Bible, a stereotype edition of which, in connection with the part before published, has just issued from the press in this city, and is called, by way of distinction, 'The Reference Bible

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"Encouraged by the approbation and patronage extended to the Reference Testament, Mr. Wilbur proceeded to apply the same system of References and Key to the remaining portion of the Bible, a stereotype edition of which, in connection with the part before published, has just issued from the press in this city, and is called, by way of distinction, 'The Reference Bible.' The Key originally published in the Reference Testament, is in this united edition much enlarged and improved. Appended to the work are several valuable tables, the most important of which are the following:—an alphabetical table of all the proper names in the Bible and Apocrypha, accented for pronunciation according to Walker's rules—an Etymological table of such names as are thought of any importance in elucidating texts either in the Old or New Testament—a general view of Sacred Geography, prepared by J. E. Worcester, of Cambridge—a Chronological Harmony of the Old Testament Scriptures, being a Syllabus of Townsend's recent able work—a table showing the probable occasion on which each Psalm was composed, and about the year before Christ when written, according to Townsend's authorities—a Harmony of the Four Gospels, prepared by the Rev. Dr. Jarvis, of this city. In the finer copies, the tables are followed by four elegant maps, viz. of the Journeying of the Children of Israel from Egypt through the Desert, to the land of Canaan—of Canaan, or the Holy Land, for general purposes—of Canaan, adapted to the Gospel history, and exhibiting the principal travels of Jesus Christ—of the places mentioned in the New Testament, illustrating St. Paul's Travels, and also his voyage from Jerusalem to Rome.

"Both the paper and impression of the copies we have seen, are uncommonly good. And though the expense attending such a work, especially as it is stereotyped, must have been heavy, yet we are inclined to believe the author will reap the full reward of his labours, as well in a pecuniary point of view as in the satisfaction of having rendered a useful service to the public, and to the cause of religion."

This work is at present, or will in a few days, be for sale at the Depository of the American Sunday School Union.

Ordination.—In St. Michael's Church, Bristol, (R. I.) on Sunday, the 23d April, Mr. JOHN BRISTED was admitted to the Holy Order of Deacons, by the Right Rev. Alexander V. Griswold, D. D. Bishop of the Eastern Diocese. Morning prayers were read by Rev. Mr. Peck, and a sermon delivered by the Rev. Benj. B Smith, Rector of St. Stephen's Church, Middlebury, (Vt.) from 2 Cor. xii. 14, "*I seek not your's but you.*"

Biblical Reader.—We have lately received a copy of this work, and we shall take the earliest opportunity of noticing it. As the Convention of our Church has called us to a distance from the city, we have no opportunity at present.

ST. ANDREW'S CHURCH.

There will be Three Services in this Church on Sunday next. The evening service to commence at a quarter before 8 o'clock.

Episcopal Education Society.

On Sunday evening next, God willing, a discourse will be delivered by the Rev. Mr. BADELL, in St. Andrew's Church, on the subject of Education Societies, with a particular view of explaining the objects of the "Episcopal Education Society."

By order.

JOHN D. GEORGE, *Sec'ry.*

CONVERSION OF

A YOUNG JEWISH LAWYER.

In a letter from Professor Tholuck, of Berlin, inserted in the Jewish Expositor for February, the following account is given of the recent conversion of a young Jew, a student in law in that city: [*Rec. and Tel.*

B., a student in law had been sent to me with a recommendation, towards the end of the year 1824: he expressed a desire to be instructed, candidly avowing that he now felt the importance of religion, although he had been an entire stranger to it till then. I gave him several lectures, in which I explained to him practically the Gospel of St John, dwelling always on the main subject of sin and regeneration. During this time the young man seemed quite indifferent: to my questions he made but slight and superficial replies, and his behaviour was rather uncourteous; at length he kept away for some time. One day I saw him lounging in a crowd of gay gownsmen. Then I perceived clearly the reason of his absenting himself: and I could well conceive how revolting to a man like him, my exhortations must have been. However, he bowed to me politely when passing, and some days after he returned to my lectures, excusing himself for having neglected them from ill health. I continued our lectures and he continued in his apparent total indifference, till the last Wednesday before my departure. When he came again I supplicated the Lord to bestow on me the aid of his Spirit to touch and move that heart of stone. I spoke on Nathaniel; he believed, because the Lord showed to him that he knew all his secrets. Then I thus addressed him:

'The day draws nigh when the Lord will uncover even the secrets of your breast, my friend: for in this very moment he is with us, and he looks into your heart, and into mine. I do not know whether what I am telling you appears to you a fable or reasonable—whether you rejoice at it, or reject it—whether you bless me on account of my preaching to you, or make a mock of me: but the Lord knows your heart, and you will one day appear before him, to give an account of all your doings; then you can no longer disbelive.' Whilst I was thus speaking, I remarked a change in his countenance, which I had never seen otherwise than indifferent: all on a sudden he burst out into tears, and cried aloud, 'I am lost! I am lost!' I became astonished, and thanked God with all my heart. I sat a while silent by his side, but I could not resume my discourse. For ten minutes he continued weeping, crying aloud, 'I am lost! I am lost!' I asked him in a kind manner, 'Why my friend, I did not know what was the effect of my words upon you before, pray tell me what you feel now.' 'I am lost!' was all he uttered. I rose, seized his hand, and said to him, 'Rise, my friend, and go home and pray for the pardon of your sins.' He exclaimed again, 'For me there is no pardon—I am lost!'

Struck with the idea, that this man, for the first time in his life, had felt the evil of his sins, I said, "Well, then, friend, if you really feel your sins so deeply, and your condemnation, I can proclaim to you, with an equally deep assurance, in the name of God, that all your sins are forgiven, and you are accepted with God. And as you have been weeping till this moment, even so rejoice now on the forgiveness of your transgressions in the name of Jesus." I hoped that he would have burst out into praises of God's grace; but again, with the voice of heartrending grief, he exclaimed, "For me there is no pardon, my sins are too great!" With these words he rushed out of the room, and I did not see him again till the day before my departure for England, when not being able to speak to him, I gave him a recommendation to a faithful minister to whom I had spoken respecting him; his countenance had still the marks of deep grief. I have seldom been so affected. This left the strongest impression on my mind during the whole of my journey. I related the fact to several friends in England. They took a heartfelt interest in it, and wished earnestly to hear more about this disquieted soul; of whom I am happy to give a further good account. When I came back, I found him in an intimate connexion with several of the best Christians of the place. I was informed that the instruction of the minister to whom I had recommended him, and especially the act of baptism, had left deep and lasting effect on his soul; that he had begun to preach the Gospel to his brethren after the flesh. He is an independent man, and may therefore profess the truth without fear.

JEWS IN ALGIERS.

In the city of Algiers are about five thousand Jews, whose condition is far from being enviable.

"They are governed by their own laws in civil cases, administered by a chief of their own nation, who is appointed by the Bashaw; as Algerine subjects they may circulate freely, establish themselves where they please, and exercise any lawful calling throughout the kingdom: and they cannot be reduced to slavery. They pay a capitation tax, and double duties on every species of merchandise imported from abroad; as elsewhere, they practise trade in all its branches, and are here the only brokers and dealers in money and exchanges; there are many gold and silver smiths among them, and they are the only artificers employed in the mint.

"Independent of the legal disabilities of the Jews, they are in Algiers a most oppressed people; they are not permitted to resist any personal violence of whatever nature, from a Mussulman; they are compelled to wear clothing of a black or dark colour; they cannot ride on horseback, or wear arms of any sort, not even a cane; thy are permitted only on Saturdays and Weduesdays to pass out of the gates of the city without permission: and on any unexpected call for hard labour, the Jews are turned out to execute it. In the summer of 1815, this country was visited by incredible swarms of locusts, which destroyed every green thing before them; when several hundred Jews were ordered out to protect the Bashaw's gardens, where they were obliged to watch and toil day and night, as long as these insects continued to infest the country.

"On several occasions of sedition amongst the Janissaries, the Jews have been indiscriminately plundered, and they live in the perpetual fear of a renewal of such scenes; they are pelted in the streets even by children, and in short, the whole course of their existence here is a state of the most abject oppression and contumely. The children of Jacob bear these indignities with wonderful patence; they learn submission from infancy, and practise it throughout their lives, without ever daring to murmur at their hard lot. Notwithstanding these discouraging circumstances in their condition, the Jews, who through their correspondence with foreign countries are the only class of Algerine society possessing any accurate knowledge of external affairs, meddle with all sorts of intrigue, even at the risk of their lives, which are not unfrequently forfeited in consequence. The post of chief of the Jews is procured and held through bribery and intrigue, and is exercised with a tyranny and oppression corresponding to the tenure by which it is retained. During th times of prosperity of the Regency, several Jewish houses of trade rose here to great opulence, but of late years, through the intolerable oppression under which they live, many wealthy individuals have been ruined, others have found means to emigrate, and the Moors, who have a singular aptness for trade, are daily supplanting them in the different branches of commerce practicable in this country; so that they appear now to be on a rapid decline even as to their numbers. It appears to me that the Jews at this day in Algiers, constitute one of the least fortunate remnants of Israel existing."

Shaler's Sketches.

To the Editor of the Recorder.

Sir,—I have often wished to inquire, with all due respect, why our clergymen (I do not mean all of them; nor do I think the remark is to be confined to the Episcopal church alone,) are in the habit of *shutting their eyes*, during the prayers from the desk, instead of looking on the printed liturgy of our service. It has always had, to me at least, a very awkward appearance; more especially, since it often happens, that *mistakes* occur, in the connection of the parts being lost in a sentence, independently of the frequent opening of the eyes, in order to recur to the prayer book. One or two things, would seem proper, either to keep the eyes continually closed, presuming the whole service and its due order to be fully known; or else to use the book without any closure of the eyes. Is there, sir, any connection between prayer, and a shut eyelid? I know of none; and I think much more solemnity is exhibited in the *actual* use of the prayer book, than in thus alternately referring to it, as if a part was forgotten. The justness of my remark, is not, I think lessened, by further observing, that it usually is the custom for the clergyman, in the case above mentioned, that is, with his eyes closed, and even when open, to raise them perpetually to heaven; whilst at the some time, we are led to believe, that the Almighty Being to whom our prayers and supplications are made, is present among the congregation assembled for his worship! In looking up to heaven, it would seem that our ideas of his presence, are limited to his locality in that place. But even admitting this, would not the conduct of the publican suit us better, whose humility would not permit him to lift up his eyes; but *downcast*, merely to exclaim, "God be merciful to me a sinner!"

If these observations should meet your approbation, may I respectfully request you to insert them in the Recorder, or state them in any way that you may deem more proper. A LAYMAN.

WARNING TO UNBELIEVERS.

We are assured of the truth of the following communication by a correspondent, on whose authority we place the most unreserved reliance. [*Christian Obs.*

It was my lot some years ago, occasionally to meet a disciple of the late Dr. Darwin. Mr. ——— had drank so deeply into the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that deist, and in the same conversation revile the Holy Scriptures with all the rant of vulgar blasphemy.

Of all the examples of a mind emancipated from religious and moral restraint I ever met with, this unhappy man was the most offensive. His conversation, though abundantly larded with the rant and slang of the new philosophy, was lewd, profane, and jacobinical; and when infuriated by zeal for his principles, (which happened as often as they were opposed,) every rule of decorum was trampled under foot.

A few months after my last interview with Mr. ———, I was informed that he was no more. Struck with the event, I was solicitous to know how such a man would die. The amount of my information was, that as death approached, the confidence he had before expressed in his deistical opinions forsook him, and in its place deep horror seized his mind. A short time before his departure, supposing himself quite alone, he was overheard by an unobserved attendant giving vent to the agonies of a tortured conscience. With furious despair he expostulated with the man, (Dr. Darwin,) whom he now reproached as his deceiver; and after loading his name with execrations, which I dare not put on paper, he closed the horrid remonstrance in some such terms as the following:—"Monster! wretch! *Is this the end of your boasted philosophy?* Have you brought me to this?"

PRAYER.

A young woman in a neighbourhood not remarkable for religion, was wrought upon by the Holy Spirit. She was convinced of sin, she mourned, and wept, and sought the Lord, and in a happy hour found him precious to her soul. "Unto you, therefore, which believe, he is precious." She continued her attention to closet devotion.—For this purpose she selected a rock in a grove, not far from her father's house. To this she not only repaired daily, but several times a day; so often that in a little time there was a beaten track from the house to the rock. Very soon this singular path attracted the attention of the family and others. It became an engrossing subject of conversatian. No one could account for it. At length, however, the mystery was explained. She was observed by her father to go towards the grove in this very path. He followed her unobserved. She reached the rock, kneeled down, and poured out her soul to God. Soon after, a neighbour was passing, and the engrossing topic was again commenced. The father remarked to him, "That is the path which leads to God." The sentence reached his heart. He sought the Lord, and his language immediately was, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Dear reader, has thy beaten path of closet prayer ever saved a soul?

EXPOSITION OF A COMMON SAYING.

It might be curious to see accurately marked, the different acceptations of terms, as used in the circle of fashion, of politics, or of business; but my present object is to notice the varying import of a phrase which has obtained a wide currency in the religious world.

I can do nothing. The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means, "I will not draw my purse strings." A stranger applies to him for pecuniary aid to some suffering family, or some useful institution; but the answer he gives is, "*I can do nothing.*" The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strike his eyes. He urges his suit, and tries to touch some string of humanity or benevolence, but in vain. The looks and replies of the Curmudgeon begin at length to discover his ruling passion. His character, once known, furnishes a key to open the paradox in his speech. We turn indignantly away, and cry "Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?"

I can do nothing, in the mouth of a trembling time-server, or thorough-paced party-man, means, "I dare not offend my superiors, or displease my associates." His conscience is not in his own keeping; or rather, as a dignified clergyman once said, "he cannot afford to keep a conscience." Before any thing can be done by him, he must consult some Diotrophes, or sound the minds and movements of those with whom he has agreed to act an under part. Interest and prejudice have robbed him of independence, and left him but a narrow scope for choice.

I can do nothing, in the lips of an Antinomian, is self-justification, or indolence. He has a small measure of knowledge, but a large stock of conceit; he deals out strange startling language, and condemns without reserve all who differ from him; his chief aim is to spread mischief, and cause divisions. It were well, indeed, if, in reference to these things, his favourite expression were literally true, that he could do nothing. Let him have his own high doctrines, and he discards duties. Let who will visit and relieve the poor, instruct the children of ignorance, send the gospel to benighted heathen, *he can do nothing*. Let zealous ministers employ every effort to recommend the use of appointed means, for promoting the life of godliness, he evades every pressing exhortation, by the convenient subterfuge, *I can do nothing.* Miserable, deluded man! thy words are but too true! for thou hast drunk in those errors, which first intoxicate, and finally poison and paralyze the soul!

I can do nothing, in the mouth of a sound and sincere Christian, is self-annihilation, or genuine humility. With him, such language is not a cloak for avarice, prejudice, or indolence. He feels and owns his constant dependence on God, but refuses all servile subjection to fallible fellow men. Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengtheneth me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy service is perfect freedom; and I feel happy in proportion as I yield myself wholly to it. O, come, thou Spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure; let me never grow weary in well-doing; for in due season I shall reap if I faint not.—*London Ev. Mag. for Feb.*

ON THE DEATH OF CHRIST.

It appears to me, that the death of Christ is represented to us in Scripture, as the medium through which all blessings, of every kind, are conferred upon guilty sinners,—that no blessing of any kind is, or can be, enjoyed by men, but in consideration of the mediation of Christ. It is with a particular respect to the sacrifice of Christ, that God has promised us temporal good things. We read of Noah as soon as he was come forth out of the ark, that, by divine direction he built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. "And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake,—neither will I again smite any more every living thing as I have done." (Gen. viii. 20, 21.) God would have smelled a sweet savour in these sacrifices, *only as they were types of him*, who gave himself an offering and sacrifice to God for a sweet smelling savour. Have we not cause to be surprised at the forbearance of God with sinful men? How he has continued to give them fruitful seasons, filling their hearts with food and gladness, notwithstanding their great unthankfulness and rebellion? In this, God does not so much regard the unthankfulness and rebellion of those who receive his favours, as he regards his covenant ratified in the death of his dear Son. "And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh, that is upon the earth." (Gen ix 16.) O how this consideration should enhance the value of even temporal mercies! They flow unto us through the blood of the cross. And, O, how we depreciate the precious blood of Immanuel, when we use them by spending them on our lusts, instead of using them to the glory of God!

JOHN ROBERTS.

REFLECTIONS.

When I look upon the tombs of the great, every motion of envy dies within me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divide the world, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind; when I read the several dates of the tombs, of some that died as yesterday, and some six hundred years ago, I consider this great day, when we shall all of us be contemporaries, and make our appearance together."

CHRIST APPLIED TO OUR HEARTS.

He that inquires what is the just value and worth of Christ, asks a question which puts all the men on earth, and angels in heaven, to an everlasting nonplus.

But how excellent soever Christ is in himself, what treasures of righteousness soever lie in his blood, and whatever joy, peace, and unspeakable comforts spring up to men out of his incarnation, humilation, and exaltation, the distinct benefits and comforts thereof are only enjoyed in the way of effectual application.

For never was any wound healed by a prepared, but unapplied plaister: never any body warmed by the most costly garment made, but not put on: never any heart refreshed and comforted by the richest cordial compounded, but not received: nor from the beginning of the world was it ever known that a poor deceived, condemned, polluted, miserable sinner, was actually delivered out of that woful state, until of God Christ is made unto him wisdom, righteousness, sanctification, and redemption.

As the condemnation of the *first Adam* passeth not to us, except as by generation we are his; so grace and remission pass not from the *second Adam* to us, except as by regeneration we are His.

Flavel.

A STING IN THE CONSCIENCE.

"You will go with me to hear our minister to-day?" said a serious youth in humble life, to his younger brother. "Not to-day," was the answer; "certainly, not to-day." "Why not *to-day?*" asked the other. "Because next week is the fair. I am sure Mr. —— will preach against it to-day, and then I should not enjoy the fair at all, for I should go with *a sting in my conscience.*"

Do not many scoffers, and also many professors, who only draw near to God with their lips, abstain from attending upon faithful preachers, or even blame them, upon this very account? If they would be as candid as this poor lad, would not their hearts confess similar feelings to his? Would they not say, "I will not go to hear that preacher, for I am engaged in vain pursuits, I indulge in frivolous amusements, I occupy all my time and talents in procuring needless riches. That strict preacher will testify against these things, and if I go and hear him how can I enjoy these things, or engage in them with spirit and pleasure, for I shall have '*A sting in my conscience?*'"

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May 13, 1826.

POETRY.

From the Recorder and Telegraph.

THE WORLD—IN PROSPECT.

No. I.

I look'd through Fancy's new-creating glass,
And saw before me splendid scenes arise;
I saw ten thousand glittering pageants pass
In quick succession o'er th' unclouded skies.

I gaz'd upon the earth;—blue mountains rose
In silent grandeur on the upper air;
Broad lakes expanded where the white sail goes;
And ocean's isles of green were many and fair.

Cities, which gilded minarets adorn,
Flash'd in the sun;—broad banners proudly wav'd
O'er battlements, which time's rude hand had borne,
And all the assaults of hostile foes had brav'd.

And glorious forms of other days were seen,
Such as the golden age of time display'd;
Heroes, and knights, and men of godlike mien,
And courtly dames in costly gems array'd.

I saw the rich, the proud, the noble, gay,
And said that solid pleasure was their share;
I saw the conqueror marching on his way,
And proudly did his brows the jewell'd helmet wear.

And learning's halls all beautiful did glow,
With heavenly light flung from the golden lamps;
And Inspiration walk'd with men below
To chase the mist which genius' spirit damps.

I saw the bowers of pleasure and of ease,
Gardens of bliss and bright enamell'd meads,
Guarded I thought from sorrow and disease,
From war, from pestilence, and ruthless deeds.

The rural cottage far retired among
The groves where sing the birds and winds the stream,—
Sure there, I thought, affection sweet and strong,
Did cheer the heart with love's unfading beam.

While thus I gaz'd, my heart with rapture burn'd,
So bright, so fair, was this enchanting show;
But from the glass my eyes a moment turn'd,
And look'd on real life—and look'd on real wo.

CLIO.

FROM THE

EVANGELICAL RAMBLER.

A series of Tracts published in London.

No. 22.

DEPARTURE FROM THE VILLA.

As Mr. Lewellin was on the eve of returning to London, it was agreed that a few pious friends should be invited to take tea at the villa, as an expression of the general esteem in which his character was held. The prospect of his departure gave no one pleasure; for he had displayed so much good sense, so much amiability of temper, and there was such a savour of piety running through the whole of his conversation, that he was beloved by us all.

It has been observed that the brightest days are sometimes visited by the severest storms; and that some latent cause of misery is discovered at the moment the mind is expecting a fruition of delight. The correctness of such an observation was never more strikingly confirmed than at the time we met to enjoy the society of our friend for the last time. The Rev. Mr. Ingleby was expected; but as we were anxiously waiting his arrival, the melancholy tidings of his illness reached us. Mr. Stevens immediately despatched a messenger to ascertain the real state of the case; who, on his return, informed us, that the venerable rector, on paying a pastoral visit to a poor cottager who lived in an adjacent village, fell from his horse, and dislocated his shoulder. This intelligence threw a gloom over every countenance, and we were about to separate, as though each had some domestic calamity, which required the solitude of grief, when Mrs. Stevens alluded to the apostolic injunction, *Is any afflicted, let the elders of the church pray over him; and the prayer of faith shall save the sick, and the Lord shall raise him up.* We all knelt down and implored the divine blessing to rest upon the sufferer, and arose with our spirits refreshed and consoled.

There was present with us a young lady of very superior accomplishments, who had never till this evening visited at the villa. She had been educated among the Society of Friends; and though she had thrown off the plain attire in which that amiable class of professing Christians usually appear, yet she had not separated herself from communion with them. As there was no meeting within several miles of her uncle's, with whom she was passing the summer months, she generally attended the ministry of Mr. Ingleby; yet her reserve kept her from intermingling among his pious hearers, till Mrs Stevens accidentally met her at the house of a poor afflicted family to whom she was accustomed to administer relief. They walked away together,—and mutually expressed a desire for a more intimate friendship. She said but little on the subject of religion, except when extolling its moral precepts, which induced Mrs. Stevens to apprehend that she was yet a stranger to the power of truth on the heart.

Our conversation turned on the honour which the God of all grace confers on an individual, when he condescends to admit him into a state of fellowship with him, and the consequent obligation which this places him under to make an open and unequivocal profession of religion.

"Yes," said Miss Roscoe, "the noblest distinction which can be created in our favour is to be endowed with the faith of God's people; but it is a distinction which exposes us to the ridicule and contempt of the world. The semi-christians of modern times are as ignorant of the relative dignity of the sons of God, as the ancient Jews were of the personal dignity of Jesus Christ. Nor ought this to excite our surprise, because, as the apostle says, *the world knows us not, because it knew him not.*" "But," observed the Rev. Mr. Guion, "though the world be ignorant of our relative dignity, we are not; and yet, are there not some who appear ashamed of it? They desire to gain the crown of glory; but refuse to identify themselves with the disciples of Jesus Christ, that they may escape the odium to which they are exposed." "There is in this," Miss Osbourne (the Friend) remarked, "a species of meanness which an honourable mind, I should imagine, could not be guilty of; but though some who have felt the power of truth to a certain extent upon their heart, may refuse to identify themselves with the disciples of Jesus Christ, yet they may be restrained by more worthy motives. I know a friend, who has recently been convinced of the truth of the Gospel; and yet, when conversing with an eminently pious stranger on some of its sacred topics, very ingenuously said, *But, Madam, I do not wish you to suppose that I am a Christian. I admire the doctrines and the precepts of Christianity; and I admire the character of those who display its moral virtues; but I dare not reckon myself among their number. Oh! no: I am not good enough.* Now, sir, this friend has mental firmness enough to withstand the rudest shocks of reproach; but as she has not, in her own estimation, felt the transforming power of truth, she cannot conscientiously identify herself with those who have." "This," Mr. Guion remarked, "is neither a singular nor a hopeless case. The reluctance which your friend feels to make a profession of religion, till she is satisfied that she possesses the principle, is a decided proof of her moral integrity; and though she may be permitted to remain in this state of dubious perplexity for a still longer time, yet one thing is certain, she can have no substantial peace till she becomes decided." "But, sir, can you account," said Miss Osbourne, "for that degree of hesitancy which the mind sometimes discovers, in reference to the *reception* of the truth, after it has been fully convinced of its *excellence and importance?*" "Yes, Madam, I think I can. There are several reasons which may be assigned, though all the reasons may not operate on the same mind. Sometimes the understanding is convinced of the truth and importance of religion, while the heart is altogether unimpressed by it. The fact of personal guilt and depravity is admitted, but not deplored; hence, while the death of Jesus Christ is regarded as the meritorious cause of salvation, yet the mind cannot perceive how it operates to produce it. Such a person is in a most bewildered state, and alternately feels the extreme of anguish and placidity; but no permanent satisfaction.

"Sometimes the heart is so deeply affected by the fact of personal guilt and depravity, as to be overwhelmed with shame and dread; and rendered incapable of having access to God, *even through a Mediator*, till some amendment has taken place. Hence, such a person will incessantly labour to curb his own passions, to purify his imagination, and to redeem himself from the dominion of his former habits and propensities, that he may qualify himself to plead for mercy. But mercy looks for nothing but an affecting sense of the need of mercy. The Saviour invites the *labouring* and *heavy laden* sinner to come to him for rest. Hence no one ought to say, My burden is so heavy, and my guilt so great, that I dare not go, but rather, My burden is so heavy, and my guilt so great that *I must go.*"

"It is evident to me," Miss Osbourne remarked, "that Jesus Christ makes the present and future happiness of sinners to depend on a personal application to himself. Hence he says, 'Come unto *me*, all ye that labour and are heavy laden, and I will give you rest.' And also, 'All that the Father giveth to me shall come to me; and him that cometh to *me* I will in no wise cast out.' As this style of speech was never employed by any other prophet or messenger, it constitutes, in my opinion, a peculiarity of immense importance in relation to the dignity of our Lord's person. Is *He* a mere man who places such an inconceivable blessing on such an issue? But, sir, though I am convinced, after long and patient investigation, that our salvation is made to depend on a personal application to Jesus Christ, I often have this question revolving on my attention,—How may I know if *I* have actually applied to Him in the exact way which the Scriptures require? To some, who are rooted and grounded in the faith, this question may present no difficulties; but to me it assumes not only a degree of importance, but of perplexity, which belongs to no other."

"One difficulty," Mr. Guion observed, "which attends the solution of this question arises from the very *nature* of the application which it supposes. If coming to Christ were a corporeal act, and if the dependence to be reposed in him, fell under the cognizance of the senses, we should be able to decide with the most perfect ease. But it is not. It is purely a mental act, which may have been performed even while the believer remains in a state of doubt. To believe, or to trust in Christ, is the first act of the mind; but to come to a satisfactory conclusion that this act of dependence agrees with the requirements of the Scripture, supposes that a process of examination and comparison has taken place. Hence, an assurance of the genuine nature of faith in Jesus Christ does not arise, nor can it arise, from an internal consciousness which requires no evidence beyond its own conviction; but from a discovery of its moral effects.

"I may feel conscious that I do depend on the death of the Saviour for pardon and eternal life; but it will be impossible for me, if I form a proper estimate of the value of this blessing, to neglect inquiring whether this dependence is specifically that dependence which the Scripture requireth; and hence I am compelled to go to a species of evidence, which, *owing to its defective nature, constitutes another difficulty* in which the question is involved. I am to judge of my faith from its moral effects; as the worth of a tree is to be decided by the quality of its fruit. Here are two questions which demand our attention; first, What moral effects does faith produce? Secondly, Have these effects been produced in us? Faith purifies the heart from the love of sin; beings the distant and unseen objects of the eternal world to act with resistless force on the judgment, and affections, and imagination; induces its possessor to walk as seeing him who is invisible; to love the Redeemer with a supreme affection; and constrains him to attempt to advance the glory of God in the world by a life of practical devotedness to his will. These are what I call some of the effects or moral evidences of faith; *and if they always existed in their highest degrees*, we should have some certain land-marks of decision, when attempting to ascertain the genuine nature of our dependence on Christ, which neither sophistry nor unbelief would be able to remove. But they do not. They are stronger, or weaker, according to the good pleasure of Him who giveth to every believer precisely that measure of faith which he chooseth. Hence, in some they are more conspicuous than in others; but in all they are occasionally obscured by the shades of darkness which fall on them from the imperfections of the christian character."

"You have, sir," Miss Osbourne replied, "stated some of the difficulties which attend the solution of the important question: and if you would proceed, and state how they are to be overcome, you would greatly oblige me. You will, I hope, sir, pardon my importunity; but as I rarely enjoy the society of one who knows the ways of the Lord perfectly, and feel that my felicity is deeply involved in the subject of our present conversation, I cannot refrain from this act of trespass on your kindness."

Mr. Guion, after assuring his amiable friend that no apology was necessary for the request which she had urged, observed, —"that as the question must be decided by evidence, no other evidence should be deemed necessary than what the Scriptures require. But how often in our intercourse with the pious, do we find them expressing their doubts on the genuine nature of their dependence on Christ, because they cannot tell *when*, and *where*, and *how*, and *by what instrumental means* they were first convinced of the guilt of sin,—of the entire depravity of their nature,—and of their need of a Saviour." "Yes, sir," said Miss Osbourne, "these subjects of inquiry have often engrossed my attention; but I have never been able to trace up my religious convictions and feelings to the period of their commencement; nor can I say what means were employed in producing them. I cannot say when the light of truth first dawned on my understanding; nor when its first impressions were made on my heart: but yet I feel conscious of some internal change, when I compare the present state of my mind, with its state some few years since: though I have my doubts whether this change is the spiritual renovation and transformation of the Scriptures." "But why," said Mr Guion, "do you doubt it? The change was not produced by yourself; but by the grace of God, and though you cannot fix the date of its commencement, yet that circumstance is no substantial argument against the reality of its existence; or the divinity of its origin" Miss Osbourne replied, "I do not doubt the reality of its existence; but I strongly suspect the divinity of its origin, because after the most minute investigation of what has passed, and still passes in my mind, I can discover there nothing but my own thoughts, emotions, desires, and purposes. These I find succeed each other in a natural, *unforced* order, under the guidance and control of my own will: which is as free to choose or reject, as though no superior were able to control it."

"Accurately to define," said Mr. Guion, "the exact point where the human will and a divine agency meet in the moral renovation of the soul; or to say when this mysterious junction takes place, requires a knowledge of the laws of the spiritual world, which we can never hope to attain in this imperfect state. Unquestionably, your thoughts and emotions, your desires and purposes, appear to rise spontaneously in your mind, and actually succeed each other in a perfectly natural order; but who first sprang this new mine of thought and feeling? And by what power were these desires and purposes cherished and nurtured in your breast? If you suppose that all originated in the uninfluenced action of your own understanding and will, you are reduced to the necessity of denying the scriptural statement of the entire depravity of the human heart." "That, sir," Miss Osbourne replied, "I cannot do; I admit that we are morally dead in relation to God: though we may cherish many of the social virtues in relation to each other: and *that no one knoweth the things of God, but by the Spirit of God.*" "Then," observed Mr. Guion, "you are compelled to admit *his immediate agency* in imparting a spiritual discernment; and an inclination to receive those truths as the source of your most sacred and elevated joy, which appear to the natural man either as unnecessary or absurd. His Spirit acts, but we see only its effects. All is under his guidance and control, yet all appears to be the result of our own thoughts and purposes. He leads us in the way in which he would have us go, but his hand is unseen. He takes of the things of Christ and shows them to us, while we suppose that we discover them ourselves. He draws us to Jesus Christ, and enables us to depend on him for salvation; but we seem to direct our own steps, and put forth the unaided strength of our own mind. Thus the Holy Spirit effects our renovation, and makes us willing, in the day of his power, to come to Jesus Christ; while he sees fit to conceal his agency, and condescends, when we are examining ourselves to see whether we are in the faith, to bear witness with our spirit, that we are the children of God."

Miss Roscoe, who appeared deeply interested in the conversation, said, "I doubt not, sir, but our esteemed friend feels the force of your reasoning. The change, when it takes place, carries with it internal evidences of its Divine Author. If we differ from others, as I trust we do, to ascribe it to ourselves would be to arrogate the glory which belongs to God; and though we may sometimes suspect that the difference is not of divine origin, yet we have only to throw ourselves among the gay and the thoughtless to have every doubt removed." "Your remark," said Mrs. Stevens, "is just. I have had my doubts when alone; but they have vanished in the company of the irreligious. Their levity and ignorance of the truth, their hostility to its sacred claims, and supreme devotedness to the pleasures and pursuits of the world, have served as the dark ground which has rendered my change the more conspicuous; and I have retired from their society, which has been repugnant to my taste, more deeply impressed by my obligations to the God of all grace, than I felt on entering it."

As the time of our separation drew near, almost every eye appeared instinctively directed towards Mr Lewellin. He sat the greater part of the evening in pensive silence,—at times absorbed in deep meditation, looking as though great purposes were revolving in his breast; and occasionally, the half-suppressed sigh,—the falling tear, —the restless attitude, bespoke the sorrow of his heart. Though we met for the express design of bidding him adieu, yet no one felt disposed to allude to his departure, till the servant delivered a note to Mr. Stevens, which informed him, that a place had been taken in the mail, which would pass through the village of S———, about eight in the morning. As this note was read, all were affected; and the most profound silence was observed for several minutes. At length Mr. Stevens said, "We meet and part; but, ere long, I hope we shall meet to part no more." "Yes," replied Mr. Lewellin, who made an effort to rise above his feelings, "I hope we shall; and then the pleasures of social intercourse will not be *embittered* by the anticipations of a suspension."

Children's Friend.

No. 30.

THE CLEAN HEART.

SHORT SERMON.

'Create in me a clean heart, O God.'—Ps. li. 10.

Some people imagine that they have very good hearts; when they hear of such wickedness as was shown by the gambler and murderer who was lately executed, they are apt to say, or at least to think, with pride, "God, I thank thee, that I am not as other men." Luke xviii. 11. A good minister acted very differently, for he felt so much of his own sinfulness, that when he saw a prisoner going to be executed, he would say, "There goes myself, had it not been for the grace of God." David, in those words, does not dwell on the sins of others, but his prayer is for himself: "Create *in me* a clean heart, O God."

Notice, my dear children. 1*st*. The blessing desired, "A clean heart." 2*ndly*. That God alone can give it. 3*rdly*. That each one of us must pray for it.

I. *The blessing desired, "A clean heart."*

All our hearts are by nature unclean. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. lxiv. 6. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. xvii. 9. People show that they have unclean hearts, by their bad thoughts, by their filthy speaking, and by wicked actions. We none of us of ourselves wish to have clean hearts. God alone can teach us our sinfulness, his Holy Spirit alone can give us new and clean hearts. Do you wish to have clean hearts? Do you mourn over your evil thoughts? Do you pray to be made holy? If you do, bless God that he has given you this desire, and let it encourage you to apply to that fountain which is opened for sin and for uncleanness. "The blood of Jesus Christ his Son cleanseth from all sin," 1 John i. 7.

You cannot be saved without having a clean heart, therefore, let it be your first and great desire. "Blessed are the pure in heart: for they shall see God," Matt. v 8. "Flee also youthful lusts: but follow righteousness, faith, charity, peace." 2 Tim. ii. 22. Let it, my dear children, be your constant and earnest desire to have "a clean heart," as being the greatest treasure you can possess.

II. *God alone can give you a clean heart.*

Mark the word "*create.*" it means to make out of nothing. God does not find in us a good heart that only wants a little of his help, but he sees that we want quite new hearts, which he alone can create. How gracious is his promise, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezek. xxxvi. 26.

Yet some people are so foolish as to think they can make their own hearts good; this shows that they do not know themselves, and that they feel not the "exceeding sinfulness of sin." "Who can bring a clean thing out of an unclean? not one." Job xiv. 4. Some wicked and foolish men have said, "We will take our pleasure now, but we intend to repent by and by, before we die," so they have gone on in sin, and becoming worse and worse, have died with their hearts unchanged, and therefore, "without hope." "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. xiii. 23. If you saw a poor negro trying to wash himself white, you would tell him it was quite in vain; so we can never make our own hearts clean, God alone can do it: and we are told, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. v. 17. Let each one of you then go to Christ, and say, "Lord, if thou wilt thou canst make me clean." Matt. viii. 2.

III. *Each one of us must pray for a clean heart.*

These words are a prayer, addressed to Him, who alone can give you new hearts. When the Holy Spirit teaches us what bad hearts we have by nature, and leads us to pray for new and clean hearts, we may hope that we shall be heard and answered, as the Psalmist was.

Our prayers must be very humble. When we think what sinners we are, and that God is holy and just we may well cry out with the publican, "God be merciful to me a sinner." O Lord, take away this proud heart, and teach me humbly to pray for a new, and humble, and holy heart.

We must watch as well as pray. Would we be clean we must keep our garments "unspotted from the world." He who is carelessly walking or running in a dirty road, will not be long clean; so those who go into bad company, or run into temptation, will soon become unclean and sinful. "Watch and pray, lest ye enter into temptation."

We must pray for the Holy Spirit. He is called "holy," and we need his grace to make our hearts clean. Our blessed Saviour said to the Jews, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 13. Pray, then, that you may be led by the Holy Spirit, for "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14.

My dear children, remember, that if your hearts are not changed you cannot go to heaven when you die; a man who loved sin would not be happy in heaven, because he would have no heart to love Christ or to be holy. "Ye must be born again." Those who refuse to come to Christ for mercy, and who do not wish their evil hearts to be changed, let them hear these awful words, "The time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. xxii. 10, 11.

But the pure in heart shall see God; they shall behold their blessed Saviour face to face, and awake in his likeness. They "have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." Rev. vii 14, 15.

May we all be of this happy number, for the sake of our Lord and Saviour Jesus Christ. Amen.

ENIGMA.

The following Enigma the Editor found in his Bible Class box, among the answers. He knows not the author. It is very well arranged, however, and is altogether a good one. These enigmas must not be severely criticised, as we cannot expect that they should all be as poetic.—*Ed.*

The third, descendant of a priestly race.
The next, her child within God's house to place.
Again, a Martyr, who was faithful named.
The fourth, the violence of his brethren blamed.
When conscience with a brother's wrongs was pained.
He, who by prophecy should tribute pay.
Thunder and lightning, when the next did pray,
Were sent a miracle! on wheat harvest day.
He, who on water caused a heavy oar
To rise, and swim, sustained by God's own power.
The last, a captive, raised to queen's estate.
Her people saved, when fiercest hate
Had sought their lives:—and turned the stroke
On him, who them, to ruin did devote.
Reader, would you this understand,
Think on a noted portion of mankind,
Against whose practice God's pure word
Would teach us to beware:—when understood,
Let your petition rise, that pure in heart,
Your's be not their's but the meek followers' part.

X.

The candidates for the prize will meet in the usual place, on Saturday, May 20, at a quarter after 12 o'clock.